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An Editorial Letter

Christ's Way of Life

WALTER J. HOMAN

Life Even a Vapor

HENRY M. VORE

The Youth of Today

WILLIAM J. SAYERS

Our Prohibition Policy

S. EDGAR NICHOLSON



ON THE HORIZON OF THE CHRISTIAN CHURCH

SENDS RELIEF WORKER TO JAPAN

Moved by the news of suffering resulting from the recent Japanese earthquake, a group of citizens of Berkeley, California, called together by Prof. H. H. Guy, have organized a committee and assumed the financial responsibility for sending Miss Helen Topping to Japan as a relief worker among the sufferers. She will sail April 12. Miss Topping was born and raised in Japan. Toyochiko Kagawa has requested her to join his staff and carry on social work under the Christian labor mission which he has organized. His organization, known as the Friends of Jesus, emphasizes five points—personal piety, labor, purity, peace, and service—and attempts “to practice a Christian brotherhood like that of the early and middle ages of the Christian church.” They now number about 2,000 in Japan.

MOTION PICTURE AS A NEW CHURCH ART

An attempt to solve the problem of waning church attendance in America has brought about the organization of a Foundation, the initial support of which was provided by William E. Harmon of New York. This is the Religious Motion Picture Foundation, which has made a study of the possibilities of the cinema as a part of the service of worship. Four religious films have been produced expressly for use in the church. Since their purpose is a non-theatrical one, a special effort has been made to keep them as exquisitely simple and clear as possible without sacrificing any of the richness and pictorial beauty of the Bible story itself. They have already had more than one hundred showings in churches in the vicinity of New York, Boston and Chicago. Their appeal was tested through a printed questionnaire, distributed at services in which they appeared, and, according to the Foundation's report they have been received with commendation by both clergymen and congregations. Until it could be determined whether or not there was a desire for this

new adjunct to worship, the films were only available to churches in a limited area. The Foundation, which has offices at 140 Nassau Street, now announces that churches throughout the country may secure them. These first four pictures, which have been used by such members of the clergy as Dr. S. Parkes Cadman of the Central Congregational Church in Brooklyn, Dr. Daniel Russell of Rutgers Presbyterian Church, New York, and Dean Howard C. Robbins of the Cathedral of St. John the Divine in New York are: “Christ Confounds His Critics” (John 8:1-12); “The Unwelcome Guest” (Luke 7:36-50); “Forgive Us Our Debts” (Matthew 18:23-35); and “The Rich Young Ruler” (Matthew 19:16). The Religious Motion Picture Foundation is to carry on its work in this field without profit-making, but it hopes to be self-supporting. Mr. Harmon's appropriation of \$50,000 made the beginning possible and in order to continue it is distributing its films to churches at cost.

CONVOCATION FOR MINISTERS AT YALE

The Eighteenth Annual Convocation for ministers conducted by the Yale Divinity School will be held this year April 25-27. The Lyman Beecher Lectures will be delivered by the Rev. J. R. P. Sclater, D. D., of Toronto, Canada. After graduating from Cambridge University, Dr. Sclater became the minister of the New North Church in Edinburgh as successor to John Kelman. There he did a great work for sixteen years, especially among the students, who loved and followed him as a new Henry Drummond. He has written several books, among them “Modernist Fundamentalism”, and is a preacher of distinction. The lectures in the series, which is entitled “The Public Worship of God”, are as follows; 1. The Psychological Order of Worship. 2. The People at Prayer. 3. The Spoken Word. 4. The Sermon Construction. 5. The Methods of the Great Teacher. 6. The Significance of the Lord's Supper. 7. The Celebration of the Lord's Supper. 8. The Guidance of the Wise. The Nathaniel W. Taylor lecturer is the Rev. Professor Wm. Wallace Fenn, D. D., of the Harvard Divinity School. For years Professor Fenn has been famous as one of the clearest and most stimulating teachers. He began his work as a pastor, has served as preacher to Harvard University, and from 1906-1922 was Dean of the Divinity School. He has chosen as his theme “The Theology of Nathaniel W. Taylor”, which he will discuss in four lectures. 1. The Setting of the Stage. 2. Man and Sin. 3. God and Sin. 4. Taylor as a Theologian. During other sessions there will be an address by Rev. Robert Russell Wicks, D. D., of Holyoke, Mass. on “Keeping open Roads to the Best Religious Experience”, the Convocation sermon by Dr. Wicks, the Alumni Lecture on “The Religion of Successful People, by Rev. Reinhold Niebuhr, of Detroit, and some brief studies of present world problems. The School, which is interdenominational, cordially invites all ministers to attend.

RECENT DRUG SEIZURES AT SHANGHAI

The narcotic drug seizures by the Shanghai Customs during the quarter ending December 25, 1926, show a change of action on the part of the presumptive combine working in Europe, states a report from Dr. Graham Aspland, secretary of the International Anti-Opium Association, writing from Peking, China, on January 7. Instead of using steamers as hitherto, they are now using the post office and in Shanghai Post Office between October 25 and December 12, 1926, 741 packets of morphia and heroin were sized weighing 10,815 ounces. Nine-tenths of these drugs were unlabelled as to manufacturer or country of origin, but by post marks the places of departure were as follows: Czechoslovakia, 1,135 ounces; Zurich, 2,112 ounces; Marseilles, 2,464 ounces; Bussum (Holland), 2,640 ounces; Basel, 880 ounces; Chiasso, 1,056 ounces; Vienna, 176 ounces; and Budapest, 352 ounces.

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101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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An Editorial Letter

WE have just attended at Atlantic City the Annual Conference on the Promotional Work of the Churches. It was held under the auspices of the Federal Council of Churches, its purpose being to serve as a means of interchange of experience on problems which have to do with the promotion of the general missionary and benevolent program of the various denominations. Feeling that our own group is so small as compared to the others, we have not been attending these Conferences in the past, thinking that there would be too little in common to make attendance worth while. On the basis of this Conference we are sure that we have underestimated the extent of our common experiences.

As our fiscal year draws to a close, with whatever degree of success and failure the books may show, and as we are already looking ahead with a view to "starting the new year right," it may be of interest and of some value to write of a few conditions and trends in the churches which we observed at the Atlantic City Conference. It is not of details in plan and program that we would speak here, but of a few general tendencies and agreements that may help illumine our own situation and afford us basis for self-appraisal.

Without much exception, reports given by denominational representatives showed that, for the past four or five years, there has been a general slump in benevolent contributions. Practically all the churches have been struggling through the lean years. As with us, the close of the fiscal year in several denominations approaches, and the prospect of somewhat reduced receipts as compared to last year seemed quite general. The decrease promises to be small, however, and this fact, combined with the more hopeful one that a few churches reported an increase, gave hope that we have turned the corner and that with proper cultivation the churches may reasonably look forward to a gradual rise in benevolent giving from now on.

Carefully constructed charts were exhibited which showed that while national income has increased enormously within the past few years, contributions to benevolences have lagged far behind. At the same time, the giving to local church expenses has increased greatly. Instead of responding to the missionary impulse, the Christian churches have been pouring money in upon themselves in erecting fine church buildings and extending their local projects.

As a matter of fact, the expressions given here indicate that on the whole not more than one third of the church membership supports the missionary and benevolent program, which by every reasonable interpretation of Christianity is the cause for which the church exists.

This is indeed a serious situation. How to reach the indifferent two-thirds is the difficult problem of all promotional work.

There are many obstacles in the way of reaching them. In general there may be pointed out certain intellectual and religious attitudes that have tended to lessen the missionary passion. The spirit of the times has led somewhat away from spiritual fervor toward personal pleasure. But it is not of these more general trends that we speak. Congregations have become so intent on raising their local expenses and on making a good showing among other churches that they emphasize the local to the neglect of the benevolent budget.

It was somewhat startling, furthermore, to have a church specialist in statistics say that the great revival periods have been followed by a decrease in per capita giving to benevolences. His explanation was, that as a result of the revivals, a great many people were brought into the church without having been given a sense of Christian financial responsibility. One pastor was quoted to the effect that he never broached the question of finances to new members during the first year of their membership! All of which but emphasizes from another angle the point upon which we have dwelt in recent editorials: the necessity of developing a new sense of the responsibility of membership; of membership in the Christian church universal and in the particular group with which one is connected.

When statistics of denominational giving compiled by the United Stewardship Council were publicly revealed on a chart, we were shamelessly thankful that we had not sent in the figures for the Five Years Meeting! The per capita giving of other denominations apparently tops ours by all the way from one hundred to one thousand per cent or more. We say *apparently*, realizing that the figures are not an altogether true index. As compared to most other bodies we are a decentralized group and have not perfected the system of reports so as to account for all our benevolences, including educational. Nevertheless the fact remains that we have not been taught to give as have most other groups. It was not so very many years ago that one of the most prominent of our leaders and ministers, in calling attention to the advantages of joining the Society of Friends, spoke of the much less financial obligations involved.

Someone here at the Conference raised the question whether it is right to "capitalize" a spiritual movement of advance by seeking to increase the contributions to Christian benevolences! Very properly, the question was politely smiled out of court. If the Christian appeal really

reaches men it reaches their money. They give, as was expressed, from the bottom of the heart and not from the top of the purse.

Very naturally, the United Budget system which the denominations have generally adopted within the past few years, came in for discussion. Then, if ever, we felt completely at home! Nobody was able to tell us anything new of the problems involved in designation and equalization and we even felt that we had perhaps taken an advanced degree beyond the ken of any one present. And when the representatives of one leading denomination engaged in a lively sparring match in the Conference among themselves, this Friend mentally closed his eyes and found himself back in our own Promotion Committee room at 101 South Eighth Street. Strange to say, it all but made us homesick!

The weaknesses of the United Budget system, as practiced so far, were frankly admitted. In the words of Frank Mason North, "Budgets are no substitute for missionary passion." The United Budget must be made more a channel and less a goal. It must be made to carry more freely and effectively the spiritual appeal. After all the discussion and differences of opinion regarding it, there was expressed no inclination to go back to the old method of separate appeals. It was the "sense of the meeting" that the United Budget system is good in principle and only needs some correction in operation.

In this connection the danger of the quota was emphasized. Many congregations use a light quota as a city of refuge. It gives them a false sense of having done their duty. It means little to raise a quota if it has been made

too low. One leader expressed it this way: you wouldn't think of going to a mother and assigning her a certain quota of work for her child as a measure of her love for it. Regardless thereof she would go the limit in expressing that love. Similarly, the churches should be ashamed to hide behind inadequate quotas as the measure of their love for Christ.

Regarding benevolent giving, "people will not know until they care, and they will not care until they know." This is the vicious circle which all religious promotion seeks to break through. This is why we must get out attractive literature, issue our periodicals, send out field secretaries and educate in the principles of stewardship. It is the experience of all that there is no royal road to quick returns. We must practice all the devotion and wisdom of which we are capable, whereby we may win some of the unmoved two-thirds of the church to allegiance to the Great Commission.

At the risk of an anti-climax, if indeed there is any suggestion of climax to this informal letter, we were interested in the suggestion and indication that the other churches receive a large share of their benevolent contributions—one third as given by one denomination—during the last month of their fiscal year. Even in our own "misery" we don't relish this kind of company. We trust that the growing movement in the Five Years Meeting for regular guaranteed monthly remittances by subordinate and Yearly Meetings may extend so rapidly that at next year's Conference we may have something to contribute to our sister denominations well worth the telling.

Atlantic City, March 26.

W. C. W.

Christ's Way of Life

BY WALTER J. HOMAN

I AM come that they may have life, and have it more abundantly." "I am the way, the truth and the life." These are words from the mind of the Master.

As Jesus walked among men, he was tremendously interested in life. The highest form of life, in the mind of Jesus, was human personality. He taught that personality was the greatest of God's creations. In Jesus' contacts with men he taught them how to live. He constantly considered the so-called humbler and simpler problems and duties of life. His religion was a dynamic philosophy which functioned in the every day affairs of men.

Jesus walked with men in the garden. He climbed the mountain and fed the hungry multitudes. He stilled the water that men might be saved. He watched the sower in the field. He asked for a drink of the woman at the well. He loved to be in Capernaum, the center of commercial activity. The man in the tree became his host at the dinner hour. He met the tax collector and called him to service. He was a loyal, patriotic citizen. He gathered in the upper room with his disciples. It was his custom to attend and take part in the synagogue meeting. His was a life of service and love. He was a man among men.

One of the outstanding facts in the history of Jesus is that he lived among men. He was called the example for humanity because he understood the needs of men. He came that men's lives might be complete—abundant. While there is no record that Jesus ever travelled beyond the borders of Palestine, we know that he was a world citizen. His direct command to his followers was: "Go ye into all the world."

As we trace the work of Jesus we discover definite principles

of life. The most challenging note in Jesus' ministry is the fact that these principles serve in the lives of mankind today—if men choose to use them. We find that Jesus' example, two thousand years old, is modern in every respect. Men still need to be fed, men are still sick in body and soul. Men are still interested in commercial, social, political and religious problems. Jesus' life was a life of completeness, entirety. He had the synoptic view of life, not a life divided into separate compartments. The principles of Jesus Christ may be related to the complex society of today.

Let us think of the man, today, who accepts the Christ Way of life. He studies the principles of Jesus and moulds his character in keeping with those ideals. He is humble, but his humility is a proper evaluation of self. He develops his own personality. He finds his place in the world's work. He not only thinks of self, but as the Master, he knows the needs, the problems, the desires of humanity. He wants to serve as Jesus served.

As we think of the Christ Way of life, we are reminded of the challenge that comes from India in E. Stanley Jones' book, "The Christ of the Indian Road." Mr. Jones quotes India as saying: "We will accept Christ, but we cannot accept your Christianity." And we looked at these people and called them heathen. Again let us turn to China and we see that Christianity is synonymous with exploitation. China does not oppose Christ, but she opposes the way in which so-called Christians live. Christians are judged by their attitudes, and methods of living, Oh, that men would follow the Christ Way of life.

The Christ Way of life gives one an outlook of high idealism,

sincere motives and sympathetic understanding. Every business transaction, every political movement, every social engagement will be measured by the Christ-Way principle. Dr. Walter S. Athearn has said: "And the Christian educator has but one task and that is so to present Jesus Christ to the rising generation, that every act, of every day, of every person will be performed in harmony with his holy will." Life "abundant" is life filled with the outlook of Jesus Christ."

As Jesus commented upon life, he said: "I am the way, the truth and the life." Christianity is a way of life. There are several ways of life. John Oxenham has given us his interpretation of the many ways of life in his poem:

"To every man there openeth a way, and ways and a way;
The high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats
The rest drift to and fro;
And to every man there openeth a high way and a low,
And every man decideth, the way his soul shall go."

History records the fact that Charlemagne demanded that his soldiers become Christian and three thousand became Christian in a few minutes. They did—in name only. Christianity doesn't come that way. Christianity is the result of personal conviction and experience. "Every man decideth the way his soul shall go."

The Christ Way of life is open for all. The challenge comes to us as individuals. It is not a challenge to mere moral living nor merely to church membership, but it is a challenge to the service of humanity, according to the ideals of Christ. Then with Whittier we can say:

"We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in Thee
The life, the truth, the way."

Whittier College, Whittier, Calif.

Life Even a Vapor

BY HENRY M. VORE

"For what is your life? It is even a vapor." James 4:14.

THE skies are alight with the glories of the sunset. Azure and purple and gold vie with one another in brilliance. Towers and turrets, lighted as with the radiance of a million candles, appear for a moment and melt into nothingness. Golden islands surrounded by an azure sea melt away before the sight and re-appear as ships with spreading purple sails, wafted on the evening breeze toward ports afar.

Who painted this amazing picture which the conception of a thousand artists could not create and which the colors and the canvas and the skill of the world of art could not execute? Ah! God is the artist. Whence came the marvelous colors? The sun provided them. What is the canvas? The vapors of the evening sky provided the substance upon which this beauty was spread.

We take our place amid the semi-desert of the West. For days and weeks the parched ground has called in vain for water. The grass seems dead. Even the scanty, thorny vegetation of the desert is suffering and about to perish. A thousand cattle, driven by thirst moan pitifully and wander aimlessly here and there. The arid wind continues to sweep across half a thousand miles of suffering. Night comes on, and with the morn a change is seen. A pleasant northeast breeze replaces the arid sweep of yesterday. Another day of relief and then toward evening the clouds begin to rear themselves mountain-high upon the western horizon. Soon, with quietness and refreshing, the early or the latter rains descend. Gratefully the parched earth receives the precious moisture. Nature is revived. Grass grows, flowers bloom, the beasts find water and food.

Whence came this nameless relief? Vapor-clouds from

distant and more fortunate regions brought rivers of water to refresh the thirsty land; and remember, "What is your life? It is even a vapor."

Another scene. We stand upon an eminence in one of our great southwestern states. Twenty or thirty miles of pleasant, verdant, fertile valley lie before us, visible because of the crystal clearness of the western air. A great railroad system has built its double tracks so as to traverse the valley from end to end, forming a part of one of the trans-continental arteries of commerce. Even as we look no less than five giant locomotives with their almost endless trains of freight cars, or their speedier trains loaded with human freight pass to and fro before our eyes. From each locomotive issues forth streams and clouds and volumes of steam which has spent its marvelous force within the cylinders of the engines, expansive force that has turned the wheels and driven these trains across deserts and river and up mountain sides and soon they disappear from our view only to be replaced by others. And we think of the wheels of industry that are made to revolve and of the commerce both by land and sea that is carried on by the power of steam and steam is vapor; and what is your life, It too is a vapor.

Methinks I see, by the aid of these three simple illustrations, a deep meaning in these words of the apostle James.

First, as in the sunset, life is, or may be a thing of beauty. We are accustomed, possibly, to think of life as sordid, common, uninteresting, one round after another of necessary but unlovely duties. We become weary of them and chafe under the restraint and rail at the drabness of life. But let God the great artist carry out his design, and let the "sun of righteousness" lend color and brilliance, and certainly the life may be transformed into a thing of unspeakable beauty. The sacred story as well as the pages of profane history are replete with examples of lives thus transformed.

Second, as in the rain-soaked desert, relief is brought to the helpless land from afar, so in life is shown the dependence of each individual upon all his fellows. No land is so large or so complete in its climatic relations that it can declare its independence of all other regions. Geographers tell us of lands made desolate and deserted only because of mountain ranges that shut off the breezes that might have brought the vapors from lakes or seas or rivers that would have transformed it into a fertile and pleasant place for human habitation. So life, Christian life, is the equalizing factor that brings to us from other minds and other lives in distant fields or in remote times the knowledge and the inspiration that makes the spiritually thirsty land into springs of water, and causes the desert to rejoice and to blossom as the rose. Life is a vapor. Vapor equalizes climatic conditions. Spiritual life brings to the thirsty soul refreshment and succor.

Third, as in the engines of commerce and industry the steam or vapor provides the power that accomplishes the work of the world, so *life is a thing of power*. Possibly the Church of Christ is hindered in its work of salvation because its membership does not realize this fully or does not draw upon the source of power. But now and then the world, or rather, the Spirit working in the heart and life of some one, the world has produced, brings forth an Elijah or a John the Baptist or a Paul or a Fox or a Wesley or a Moody that very clearly demonstrates to us that *life is power* when it is connected up with the omnipotence of God.

America's famous agnostic, delivering a most eloquent funeral oration upon the occasion of the burial of his brother, referred to this Scripture, for even an infidel falls back upon the Bible at such times. He saw in it only a testimony to the fleeting, evanescent quality of life, really perverting it into a denial of immortality. The Christian sees a different meaning, and one that should bring inspiration as well as hope of immortality: for your life is vapor, and vapor may be beautiful, and helpful, and powerful.

Milo, Iowa.

An enlightened self-interest bids us make our contacts with other peoples as mutually agreeable as they can be made.

The Youth of Today

BY W. J. SAYERS

"WHO is the youth of today? He is a person who is going to carry on what we have started. He is to sit just where we are sitting and attend to those things we think so important when we are gone.

"We may adopt all the policies we please, but how they will be carried out depends upon him. Even if we make leagues and treaties, he will manage them. He is going to sit at our desks in the Senate, occupy our places on the Supreme Bench. He will assume control of our cities, states and nations. He is going in and take over our prisons, churches, schools, universities and corporations.

"The fact is, all our work is going to be judged, praised or condemned by him. Our reputations and our future are in his hands. Therefore, all our work is for him, and the fate of the nation and of humanity is in his hands. So we might be well paid to give him some attention."

With this thought in mind there is no intention of putting any unkindness in my snowballs; for, I know that there is a big tree inside every acorn. I also realize that oftentimes good trees have had bad branches, and each must have proper attention. "Into the twilight of the world are launched each year millions of tiny ships. Under a sky of cloud and stars they grope out to the great waters and the great winds—little sloops of life in whose voyaging the future hangs."

In thinking of youth I am thinking of these tiny ships that now have sails to be set to the winds so as to make the port. The youth is at the tiller and with head bared, chin a tilt, a semi-scornful smile on his lips, he steers for the open sea, undaunted, unafraid, for does he not have high ideals and much confidence? Of course he must have a crew, and it will be of his own selection, for God has given each the power of choice. Only those that have the O. K. of the Captain of the youth's will can sail with him, for none sail without their wage and he it is, who will compensate each member of his crew.

When a youth runs amuck he derives a certain amount of temporary publicity, for newspapers seize upon this as news and usually put the blame where it belongs. The unfortunate thing however, is that youth in general receives a lot of unfavorable publicity that is not deserved. Public opinion is often based on this publicity and the big percentage of youth has been maligned.

I remember translating a story from the French that read something like this; A soldier had been promoted from the ranks to a captaincy for bravery. He walked over to where the other officers were standing and one asked him what he was doing there. He replied, "I was just made a captain by the commander." They said no more, but by shrugs, sneers and disdain showed what they thought of one who had not their training. Finally, the new captain could stand it no longer and said; "Ah-bah, what are you? You are only descendants, while I am an ancestor."

The criticism of youth today comes because of that smaller percentage that are mere descendants. This smaller percentage breaks into print and shocks some of the more serious minded. This type rejoices, in fact that, they have accomplished this objective. In fact many of the things they do are just to accomplish the above results and they are not disappointed, for surely, they have their reward. This smaller group, (double meaning allowed) may have located temporary pleasure but in so doing they have lost happiness and true joy. Their pleasures are bought for a price, but joys are priceless. All pleasures are without taste when health is gone and nothing but weakened gruel is served; and to youth this would be a lingering punishment.

I do not know that there is any such word as "smart-aleckism" but this small minority that is giving such unfavorable advertisement to modern youth, practices nothing else but that, when they show that they think more of license than of liberty.

I know they say that they believe in "self-expression"; so does the writer, but anything that injures the home, the sacredness of the body, that cheapens womanhood, lowers the standards of manhood and scoffs at American ideals is not true self-expression, but is selfishness expressed. Egotism, another word for selfishness, will not see its own errors, but insantly laughs at the other fellow, who is trying to live up to life's highest ideals.

A slap-stick life like slap-stick fun attracts attention only for a little noisy while, but everybody heaves a sigh of relief when the scene shifts and real humor and real life come on. A sky-rocket attracts attention for a blazing moment, but soon goes out a useless, burnt out stick. It does seem unfair or at least shows a lack of thought for adults to blame youth, as a whole, for the smart-aleckism of the small minority.

My honest conviction is that, with the above exception, the youth of today is the finest type of young manhood and womanhood that this world has ever had; that youth as a whole can be depended upon in the establishment of a "serial transfer." When situations arise that call for courtesy and honesty he arises and does the expected thing, for, he is not a mere descendant, but he is an ancestor that passes on a finer type of manhood to the next in line.

When situations calling for patriotism arise, in life's every day, he is too patriotic to cheapen his citizenship or degrade his franchise. These tendencies are ingrained and thus the serial transfer is established for all time. Only a small percentage of youth do things that they are ashamed to tell their mothers. Only a small percentage of parents do things that they are ashamed to tell their children. Unfortunately this small percentage of both are sensational and break into the front page, and there are just enough pessimists to take up the hue and cry, "What is to become of the youth of today?"

Too close proximity often destroys our enchantment and keeps us from seeing the beauty before us. Too often, too little allowance is made for human fallibility. Unwise comment aggravates situations. Treat our younger fellowmen and women humanely, not transgressing their rights or abusing their personality, and then watch your fellow-citizens, of a younger growth, rise to the heights that you and I have longed to rise to in our best moments.

When youth has parents that are wilful and wicked, when youth sees adults that are likewise, the logical outcome is for them to follow their leaders, unless they have stronger wills than those who go before. Let us all say it together, "I will behave myself wisely."

Muncie, Indiana.

The Miracle of Life

By losing life, to save it in a cause—
A paradox that leads to lasting peace—
The selfishness of nations then shall cease
To vaunt itself, and men submit to laws
That lift humanity, the love that draws
Them toward the heights, where light brings swift release,
And new affections for all men increase
By leaps and bounds, that give the nations pause.
Forth, then, to die that you may live anew,
Since, ancient good, time makes inadequate;
The price of pride, the nemesis of strife,
Must yield to love, that serves; to hope, that drew
The power which seals a Christian nation's fate—
The everlasting miracle of life.

Richmond, Indiana.

JOHN R. WEBB.

War and business are just now the regions in which the pressure of irreconcilable idealisms are most clearly felt; war because of all the tests of the teachings of Jesus, it is the supremely unchristian.—GAUS GLENN ATKINS.

PROHIBITION POLICY OF CO-OPERATION

Appeal for More Practical Work in Local Communities Toward Better Law Enforcement

The Prohibition Board of the Five Years Meeting has been unusually busy in the past few months. The organized rebellion against prohibition has introduced an element into the situation which challenges the attention of all friends of the cause. What is needed now more than anything else is intelligently directed education on the whole prohibition question. So far as the East is concerned, the pro-liquor press has right of way and is flooding the whole eastern part of our country with a vast amount of misinformation that is confusing to the public mind.

Some weeks ago the Friends Prohibition Board offered to help each Yearly Meeting Committee on temperance to the extent of \$25.00, either in money or in literature. Most of the committees have availed themselves of the offer, and quantities of literature have been furnished for general distribution among the membership. Several hundred copies of Nolan R. Best's pamphlet, "Yes, It's the Law and It's a Good Law" have been thus distributed, and also a number of copies of Irving Fisher's book, "Prohibition at Its Worst." Our Board is now co-operating with the committees in having letters sent to the pastors and other leading workers in each Yearly Meeting with concrete suggestions about procedure in educational activities.

Friends should not be too easily deceived, however, about the existing prohibition situation. The wets are playing a desperate game, and are hesitating at nothing in order to misrepresent the facts. While they are endeavoring to make it appear that there is an uprising against prohibition, it needs to be kept in mind that much of the violation now going on is for the avowed purpose of bringing the law into disrepute, in the full expectation that continued violations will bring about modification or repeal of the statutes.

There is a vast amount of loose thinking and utterances emanating from the liquor camp. President Butler, of Columbia University, in a recent address endeavored to make comparison of prohibition and slavery, whereas everybody knows, who has ever studied the question, that it is slavery and liquor that are twin evils and prohibition of slavery and prohibition of liquor that are the twin virtues.

Certain liquor advocates are constantly holding up the Quebec System as a paragon of virtue and perfection, forgetting that in South Carolina the same system was tried to a finish and discarded as one of the most corrupting agencies ever existing in that state. There is overwhelming testimony to condemn the Quebec system as, utterly unworthy a place in our

American life. The oft repeated charge that there is more drunkenness now than in pre-prohibition days is absolutely unwarranted. They who make the charge either do not remember, or else were not aware of what went on in the old days of the legalized traffic in intoxicants.

There is drinking, to be sure, and too much of it, and whatever harmful results there are at present are not due to prohibition but to the organized rebellion against it, which has brought back to some extent the old liquor traffic in bootleg form. The record made in 1920 and 1921, when prohibition was best observed and enforced, establishes for all times the value of prohibition. In New York City alcoholic deaths which for eight years prior to the coming of prohibition had averaged 619 for each year, fell to 98 in 1920 and 117 in 1921. The fact that there has been an increase in alcoholic deaths since then is due to the non-observance and enforcement of the law in New York City, and is not in any sense due to prohibition. No one who is in his right mind expects that there would be a decrease in alcoholic deaths if the Volstead Act were so modified as to permit larger sale of liquor.

It is the policy of the Prohibition Board of the Five Years Meeting to work largely through the Yearly Meeting Committees, encouraging and stimulating their endeavors and making it possible for them to do a larger amount of practical work. The Board encourages Friends everywhere not only to acquaint themselves with the facts and arguments of prohibition to be used in personal work with friends and neighbors, but also encourages them to associate themselves with others in their several communities with a view to engaging in such organized community work as will educate the public mind to the benefits of prohibition, and therefore bring about better observance and enforcement of the law.

S. EDGAR NICHOLSON,
Chairman of the Board.

UNWODED MINISTRY

BY LILLIAN GARRETT

If this poor voiceless ministry
But breathe an incense sweet,
As Mary's mute and listening heart
Low at the Master's feet;

If breaks this fragile shell of life
Its odorous nard of love,
Anoint, upon One sacred Brow,
Shall He not see,—approve?

He loved the lilies white and low,
Their fragrance sweet as still;
The silences that dwell within
The Father's perfect will.

Though words may falter on the lip,
And tears alone caress,
Lord, help me walk the Jesus-way
Through life, and love, and bless.
Farmland, Indiana.

REASSURING WORD FROM THE SIMKINS

On March 28, the Foreign Mission Office Received This Word From Robert L. Simkin

We are in the midst of another upheaval such as appear to be inseparable from life in China. This time it is the foreign missionaries who are leaving the University. Whether the apprehension which is very generally felt is well grounded or not, later events will reveal.

On January 12, we received word that the Southern troops had occupied the British concession at Hankow and that the British women and children had mostly left the city. The message which first came through was private and confidential, but it was not long before the news began to appear in the Chinese press in Chengtu. The Chinese themselves have not as yet become greatly agitated over the news, but the consular authorities have from the first taken a very serious view of the situation and have very strongly urged missionaries and business men to leave. Probably they have information which we do not possess of the attitude which Great Britain may take towards this new move of the "red" troops.

These developments have presented a very difficult problem to the missionaries here in the interior, to British missionaries especially. Living as we do about eighteen hundred miles from the coast, one must almost decide to leave when there is still no need to leave, or if there is really need it may be too late to make good one's escape. The local situation has improved a good deal since last autumn, but the officials here have recently turned over to the side of the South which in other parts has often shown anti-foreign tendencies.

On the other hand, to leave the work to which one has been called is a step not to be taken lightly. If one is going to incur danger one would much prefer that it should come while one is at work than while one is leaving one's work. Margaret Simkin and I feel that China will be evangelized only if someone is willing to pay the price, and that it is right to remain until the dangers involved become considerably greater than they are at present. We have therefore decided not to leave. This is the decision reached by a good many other families on the campus.

The English have far more reason to leave than do we Americans. Still, it is a question if they suffer whether Americans may not eventually become almost equally involved. There is in progress a pretty general evacuation of British women and children, but some families plan to stay.

We hope that Christian people everywhere will do all in their power to influence their governments to deal with China in a Christlike spirit.

SERVICE COMMITTEE ACTIVITIES

News Notes of Interest Reveal How Work of Committee is Being Appreciated Abroad

Emma Cadbury, Jr., who has been chief of the Friends work in Austria during the last three years, arrived in America in time for some of the sessions of Arch Street Yearly Meeting. The Service Committee feels that many Friends in the eastern part of the United States will want to hear Emma Cadbury and get better acquainted with the character of the work that is being done in Austria. Arrangements can be made for meetings through the office of the Committee at 20 South Twelfth Street, Philadelphia.

CHILD FEEDING IN GERMANY

Four years ago, the American Friends Service Committee announced its final withdrawal from the child feeding in Germany. At that time it was stated that the work was finished and that there was no longer a need for a foreign organization, such as the Friends, to supervise the work. The need continues to exist, however, and the German Government is making heroic efforts to meet it. A report just received from Germany gives some interesting figures concerning the year 1926. The report comes from Dr. Bose. Gilbert MacMaster writes, "It is encouraging to see from the report how the feeding has been continued as a regular institution (I heard a few evenings ago over the radio that the Reich had again voted 5 million marks for the feeding)."

"Some of the outstanding things in Dr. Bose's report are the following:

"The fathers of more than one million children are unemployed, and unable to properly feed their children.

"The unemployment dole for a parent with three or more children provides for but the half of the minimum necessary for them to live from.

The *arztlliche Beirat* still exists, and takes its part in carrying out of the feeding.

The D. Z. A. (*Ausschuss für die Kinder-speisung*) that the Quakers set up, is still responsible for the allotments.

"Foreign funds were exhausted by the Spring of 1925. Since then the feeding has been continued, and even been extended through contributions from cities and governments, and in many places still, with the assistance of voluntary workers. The *'Grund-satze'* of the Quakers are followed today.

"One million children were fed in 1926; 85% of these were school children, 11% Kleindinder, 1% Jugendliche, 3% mothers.

"An endeavor is made to have fresh milk used in the feeding wherever possible. But even in the agrarian districts, such as Pomerania, etc. where milk is most plentiful, the question: 'How is the feeding carried

out?' brings over and over again the same answer: 'Nach Quaker Rezept.'

"Dr. Bose closes his report with the statement that 'the Quakerspeisung, as it is still called, has become an inseparable part of German child welfare work.'"

DISTRIBUTION OF CLOTHING

Daniel Oliver, writing on February 23rd from Hamana, Lebanon, Syria, spoke very appreciatively of the hearty response to the appeal this Committee sent out on behalf of the refugees in Syria. All through January and February the weather was extremely cold. Deep falls of snow completely blocked the roads to heavy traffic. The train service between Beyrouth and Damascus had to be suspended for ten days. Thousands of people—refugees from Syria—were huddled about wherever they could find shelter in Beyrouth and elsewhere.

He writes: "And it is one of the very pathetic things of our time that people have suffered intensely from circumstances over which they have no control. I suppose it has always been so; but I am so profoundly impressed with it because I have been up against it from close quarters since 1914. The Druse outbreak came so suddenly and unexpectedly and reached proportions that nobody ever thought was possible. The length of time that the fighting took was also another big surprise; so that the villages in the area of disturbances, which was quite a wide one—as a matter of necessity from the fighting point of view—had to suffer and in so many cases people just had to fly for their lives, leaving everything behind. The big problem of rebuilding the ruined villages and setting the people again in their homes and on their land, will have to be, of course, a government problem. All we can do is just the very little bit of trying to make life for the moment a little less difficult and arduous by giving as many clothes as possible to protect them from the cold."

He went on to say with what joy they were looking forward to visits from Dr. Joseph Stokes and his wife Mary Emlen Stokes, and William and Elizabeth Roberts of Moorestown. Then within a few days he was expecting to meet C. Walter Borton of Moorestown and Walter Buzby of Atlantic City. "It would be very helpful to the work here if we could have at least a few visiting Friends every spring," he writes; "and please make it known that we gladly welcome visits from Friends."

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

MOVEMENT AMONG MEN SIGNIFICANT

Evangelism Receives New Emphasis Through the United Program of Church Activities

In dealing with evangelism Dr. Charles L. Goodell, secretary on Evangelism of the Federal Council of Churches, says:

"The movement among men is especially significant. In organizations of men's Bible classes throughout the country, there are evangelistic committees, whose purpose it is to secure by personal solicitation the surrender of each member of the class to Jesus Christ as Lord and Savior. Organized evangelistic associations among the men—some of them incorporated and holding property—are multiplying, especially in the South and Middle West. These associations are holding retreats in different parts of the country to which both ministers and laymen are invited; first, for personal consecration to service, and next to consult as to matters of devotional life to quicken the spirituality of the entire church. This movement is being carefully guarded against any possible separation from the established services of the church.

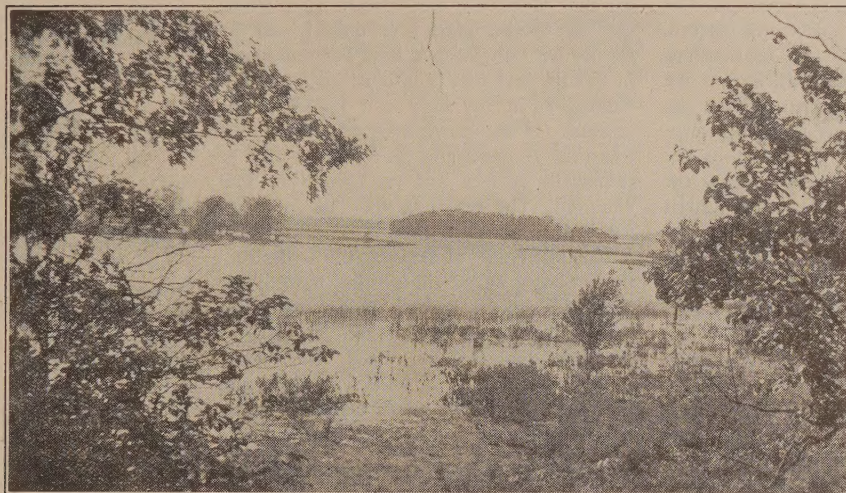
"A marked improvement is noticed in the federation of the churches for evangelistic work. A program has been sent out by the Commission on Evangelism of the Federal Council after consultation with the federation secretaries of the larger cities which looks toward the adoption of a program which will eliminate the conflict over federation plans in cities.

"The movement to deepen the devotional life of the churches, to have family prayers in homes, and to bring the spirit of evangelism more largely into the whole system of Christian education, is one of the most hopeful things in connection with the present life of the church. The importance put by the President of the United States upon home training and the care of our young people in morals and religion in our schools and universities has served to deepen the conviction upon the heart of the church that the greatest field for evangelistic service is with our youth; that their religion is not simply a matter of indifferent assent but a matter of experience; that Christianity is not theory, a dogma or even a creed, but it is a life and a living process; that the heart must be moved as well as the head.

"The reports which are now coming from the churches indicate a general quickening of the church which is showing itself in increased additions to church membership. Evangelism is to be stressed in the next few years as never before in recent years, with the ultimate purpose of an evangelistic appeal in every church in each communion."

Recreation With a Purpose

Indiana Young Friends Choose Conference Site—Quaker Haven



DEWART LAKE

A number of Indiana Friends have secured and platted fourteen acres of beautiful timbered land on a high bluff on the east shore of Dewart Lake in Kosciusko County. The lake contains about 1300 acres and is fine for boating, bathing and fishing. It is located twelve miles northeast of Winona Lake and is accessible by automobile from all parts of the Yearly Meeting. About half of the lots in the park have been sold and four cottages were built last fall. In addition to these the Park Association put up a small chapel and dedicated it August 19, 1926. This building will seat about 150 people.

Summer time means vacation time, but where shall we go? We need a place where we can have directed recreation in a Christian environment. Quaker Haven offers such an opportunity. The Park Association, interested in Young Friends activities will give us two lots in a good location on Dewart Lake if we will build on them a

summer lodge for a conference building. The approximate cost of this lodge will be \$3,000. The lodge will include a kitchen, dining room, an auditorium and a parlor on the first floor and sleeping quarters above.

Because of the need of supervised religious recreation of a Friendly nature, the Young Friends committee feels this is a good proposition and one which will unite Young Friends more definitely for greater church service. It will supply a program of recreation, education, inspiration and consecration.

Shall we build Quaker Haven Lodge? Begin your campaign for funds now. Develop a concern for a high type of recreational fellowship among Young Friends and plan now for a conference at Dewart Lake early in July. LET'S BUILD.

Watch this page next week for suggestions of ways and means.

PLEDGE FOR QUAKER HAVEN LODGE

In recognition of the need of supervised recreation for our young people, under the direction of the Society of Friends, and in order to provide a Summer Lodge, located at Dewart Lake, I subscribe the amount indicated below.

Amount \$ _____ Name _____
 Remit to JESSE O. PARSHALL, _____ Address _____
 Sec. Nat'l. Bank, Richmond, Ind. Local Meeting _____

Abiding in Christ

BY GEO. C. PIDGEON, D.D.

John 15:1-8.

This allegory of the vine and the branches brings us back to John's contribution to Christianity. Life is the governing idea of the Gospel according to John. This Gospel was written after seventy years of Christian experience and is designed to explain it. The writer had felt his own nature quickened, new energies released, and new relationships formed by the incoming of Christ; in the Gospel he makes that inward change the key-note of Christianity. With Mark everything centres in the idea of Christ as the servant of the Lord; Matthew develops the doctrines of the Kingdom; Luke sees Christ as the revelation of the grace of God, especially as it issues in the salvation of the lost. John seizes on the idea of eternal life, and that divine gift, which previously had been thought of as confined to a future order, he shows to be the present possession of the believer. The adjective "eternal" refers primarily to its quality and only secondarily to its duration. It is different from the ordinary life of man, and prepares us for union with God. Not only does it issue in union with God, but it issues out of union with God; we are quickened with a life divine when we are united with Christ by faith, and that union is maintained by our continuing in the fulfillment of his purposes.

I. *Religion is vital union with God.* Christ is the real vine; his people are the branches. It is the one life that possesses us. Christ's life is ours and ours his. Our service is mutual. We are sustained by his lifetimes; on the other hand, the vine lives by what the branch gives, just as the branch lives by what comes from the parent stem. Further, it is only through the branches that the vine can fulfill its functions. In other words, Christ and his people are one in the purposes of the Kingdom.

It is his life that makes us what we are. All our possibilities are involved in him; all that we are, or attain, or achieve, are the outgrowth of his life. He is life and fruitfulness, and life and fruitfulness are ours so far as we are in him. Have you ever seen a life singularly barren made singularly productive in qualities divine through a personal reception of Christ? It is just a concrete example of the principle underlying this allegory.

II. *The object of that union with God is fruitfulness.*

(1) That is to say, the chief end of your existence is something outside yourself. It is not your own development; it is to produce something for God and other people. The life that is selfish is worse than wasted, and the distinctive ministry open to the individual is renounced in the sight of heaven. It is the denial of God's purpose in one's creation.

(2) The fruit Christ wants is the product

of your own life. It is the very life of the vine which goes into the grape; it is the very soul of the believer which bears what God wants. Anyone who has either given or received service knows the difference between service with the heart in it and service that is merely mechanical. In the one case the worker gives you himself, and the service not only meets a need but reproduces in you the best that is in him; his soul finds expression in the deed and makes it the medium for the conveyance of his spiritual treasure. A musician's performance may be technically perfect, and yet leave your soul unmoved. The reason is that his soul was not in it.

(3) The result of fruitlessness is destruction. "Every branch in me that beareth not fruit, He taketh away." Judas had just gone; what a setting for this saying! In the years that had intervened, the tragedy and its explanation had stood out clearly and ever more clearly in John's memory, and at last here he brings them together. Accord-

CHRIST IN THE MIDST

BY A. ELLEN WOODY PAIN

"Where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20.

There were only two or three of us,

Who came to the place of prayer;

Came in a driving snow storm,

But for that we did not care,

Since in silence our hearts had risen,

And prayer for his Spirit said,

The Master himself was present there,

And gave the Living Bread.

We knew his promise to meet "the few;"

The thought made us glad and free;

We felt his touch as our heads we bowed;

We heard his "Wait on me."

Nobody saw Him lift the latch

And none unbarred the door;

But peace was his token to every heart,

And why need we ask for more?

And yet to the open hearted,

He gives food that we may share;

There came to us ere we parted,

A stranger to the place of prayer;

Then softly the spirit whispered,

Into the ears of the three,

A message to the wayward brother;

'Twas the Master's "Come to me."

How warmed were our hearts that morning,

In that quiet house of prayer!

Outside were cold and sin and mourning,

But the Lord himself was there;

He came to redeem the pledge he gave,

Wherever his loved ones be;

To stand himself in the midst of them,

Though they count but "two or three."

Jaruco, Cuba.

ing to John 6, Judas had renounced Jesus because Jesus would not use his divine powers for his own advancement and the benefit of his followers; it was when Jesus had finally rejected the offer of a crown that Judas' defection became so manifest that Jesus was constrained to comment on it. (John 6:70-71). That branch lived only for its own growth, and had to be taken away.

So we realize how serious is the self-centered life in the sight of God. Many a member of the Church who has conformed outwardly to the requirement of the Church might say of himself,—

"I lived for myself, I thought for myself,

For myself and none beside;

Just as if Jesus had never lived,

And as if he had never died."

What Jesus calls for is the turning of the energies of the life into the purposes of the Kingdom; nothing else will suffice.

(4) The result of fruitfulness is pruning. "Every branch that beareth fruit he cleanseth it, that it may bear more fruit." If the analogies of the world were followed in the Kingdom of God, one would imagine that the fruitful would be developed to the full. In a sense it is, but not always in the easy way the world thinks. We owe the Pilgrim's Progress to Bunyan's imprisonment, do we not? and "O Love that wilt not let me go" to George Matheson's blindness. "I have suffered an inch off my leg" wrote the late Dr. Gunsaulus, "but I'd go through it all again for the visions I gained in suffering of the sympathy and kindness of God." What he saw in suffering prepared his soul to bear the richest fruits of grace in a marvelously fruitful ministry. That is what the text means and pledges.

THE WORTH OF DULLNESS

Everybody gibes at it. That is easy enough. The path has been blazed for centuries. Pick up a dictionary of quotations, look for the word "dull" or "dullness," and read the columns of caustic witticisms levelled at this basic quality of human nature, this mighty preservative which has saved for us the civilization of the world. The strong nations have been dull nations. Greece died of its intellect, but Rome lived and lives. From her came staple laws, and a dull habit of obeying them. From her came that triumphant epitome of all dullness, family life.

The wise men of the world are very few, the fools are very many; but the dull are the dykes which save us all from the frothy seas of folly. Their healthy inattention is our refuge from the sputtering eloquence of Madison Square, the bray of the Bolshevik and bomb-thrower, the pervasive errors of the well-informed. Let us be grateful while we live for the worth of our neighbors' dullness, refraining from the sin of envy, and from the base flattery of imitation.—*Selected.*

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or elsewhere in the paper for that matter, cannot be held to reflect those of The American Friend.

AN APPRECIATION

Editor THE AMERICAN FRIEND:

In my judgment your editorial, "Where the Quakers Get Off," for March 10, 1927, presents one of the most significant issues that has appeared in your paper for a quarter of a century and is perhaps the greatest issue now confronting Friends in America. It is both timely and applicable.

The early Friends in England had no doubt about there being a vast difference between them and Protestants. In nearly every essential point those differences still exist. The blurring over of those differences began something like fifty or more years ago when many Friends, like the Hebrews in the time of Samuel, wanted to be like their neighbors and asked for kings to rule over them. In so far as we have imitated our neighbors, just to that extent have we lost our power. It is a good time to recall the dying words of Admiral Penn to his son William: "Son William, if you and your Friends keep to your plain way of preaching and keep to your plain way of living, you will make an end of the priests till the end of the world." The Catholic at Mass and the Quaker at Meeting have the same ultimate end in view: a realization of divine power within his soul that will help him go forth and meet the vicissitudes of life with hope and fortitude. To neither is a sermon an essential matter. To the Protestant, however, it is the *sine qua non* around which the whole service revolves.

In his relation to the state, the Quaker agrees neither with the Catholic church which holds itself above the state, nor with Protestantism which blindly surrenders soul and body to the dictation of the state. The Quaker, individually, believes with Peter that he must "obey God rather than men."

Your editorial ought to provoke a generous and thoughtful response and I trust that it will be further developed and the issue faced squarely in its entirety.

S. B. LAUGHLIN.

Salem, Oregon.

NOT GOOD IF DETACHED

Editor THE AMERICAN FRIEND:

Last night I asked a man and his wife to consider seriously bringing their membership to our meeting. He turned to me and said, "I want to explain our situation to you Brother Brown, we have our membership at ——— and my people do not want us to ever change it. They want us always to call that home." Now that family has lived in Kokomo for ten years. There are hundreds of such cases in Indiana and perhaps all over our church.

Persons live at one place and keep their membership at another. The result is they are counted only as non-resident members. They do not support the church at either place. They do not feel any responsibility toward the church at either place. I would like to ask all those who insist on holding the membership of those who move away, what benefit are they to you? Do you know that when you country people insist upon those who move into the city keeping their membership with you, that you are blocking the way for them into church circles in the city? Do you know that it soon means that the family is lost to the church entirely? What do a few names on your membership list amount to, beside the loss of a whole family to the church?

It seems to me that mother ought to be the very one to say, now be sure and find a church and send for your membership. The church at home ought even to write to the city church and urge it to look them up and get them right into the new church home. Do you know that some of the strongest workers in our city churches came from country meetings?

I wish there were some means of reaching every non-resident member with a message. I would like to urge that the absent members show their loyalty to the church by taking their membership with them wherever there is a Friends church close enough. Wherever there is no Friends church, that they identify themselves for the present with some other and continue to live an active Christian life and raise their families in the church and Sunday School.

If they will not unite with another church, I would suggest that they send back financial help to their local church, where their membership remains; that every non-resident member should be a subscriber to THE AMERICAN FRIEND. Why should any one remain a member of our church that does not even know that in the last few years we have a Five Years Meeting? That we are carrying on a united work? It is to say the least a very ignorant Friend who lives in one place, has his membership in another, and does not try to keep posted on what the church is doing.

Your membership is not good if detached. If I had a bank account, (I said if I had) I am sure I would have the full amount on deposit transferred at once to the People's Bank in Kokomo, where I could check on it. A church membership is of no more benefit to you, off in some other church and community, than a sum of money hid away in a distant bank that can not be drawn upon.

I have not seen a gold piece for many a

day. I do see nickels, dimes and quarters, and I am persuaded that after all, it is the small coin in circulation that is keeping business going and blessing the world. So we may have some gold pieces around with memberships tied up that will never be heard of until we assist in writing their obituary, but the members that are counting today in Kokomo are those who are here and are using them every Sunday and every Monthly Meeting night.

E. HOWARD BROWN.

Kokomo, Ind.

IN NEWNESS OF LIFE

Editor THE AMERICAN FRIEND:

In the article on "Baptism Presented Historically," by A. J. Weaver in your issue of September 23rd, 1926, the conclusion that water baptism is not an essential element in regeneration evidently is correct; and the references to history are doubtless dependable; but his conviction apparently seems based more upon evidence of personal experience than upon testimony of historians. The process of reasoning to the conclusion will not in every instance bear the test of Scripture; and some positions are not tenable.

While it may be true that baptism with water did not "originate with John the Baptist," yet John's ministry was "the beginning of the gospel of Jesus Christ, the Son of God," and is clearly so stated by Mark, thus truly making it "closely related to the founding of Christianity," for John declares he was "sent to baptize with water." (John 1:33). The assumption that Jesus was "adopted into the priesthood by water baptism" is exceedingly doubtful, for we do not find him functioning in that capacity, even when he and his disciples partook of the Passover, but it was made ready by his disciples. Neither did he baptize others. Jesus was baptized because he was a Jew; but not as a Jew that was "unclean like the Gentiles." As a lawgiver, he submitted to his own law. However, he was made a priest "not after the law of a carnal commandment, but after the power of an endless life." (Heb. 7:16). And "the word of the oath which was since the law, maketh the Oath, who is consecrated for evermore." (Heb. 7:28).

While it is true that isolated texts cannot be relied upon to establish a theory, or a doctrine, yet sometimes a sentence may be a key to unlock the door to a wealth of truth; and such an one may be found in John 1:31, which is corroborated by Jesus' instruction to the twelve (Matt. 10:5-6), and again, by his treatment of the Syrophenician woman. At Pentecost, when "there were dwelling at Jerusalem, Jews, devout men, out of every nation," Peter was correct in his preaching to "ye men of Israel" at that time, and was right in being a "water baptist," so long as the gospel was given exclusively to the Jews. But the lesson from his experience with Cornelius did not fully enter his mind, as to how God would deal with

Gentiles, until he was confronted by Paul, the apostle to the Gentiles, who declares there is "One Lord, one faith, one baptism."

As the mission of John, carried on by the disciples "decreased," because of the crucifixion and continued rejection of Jesus as the Messiah, by the leaders of the Jews, the "increase" of Jesus' mission had its inception in the fact that he was "lifted up to draw all men," and was brought about by the disciples obeying the words of a risen Christ, given in Acts 1:8. So Peter now tells us "the baptism that doth also now save us," is not by ceremonial cleansing, but "the answer of a good conscience toward God." In fact, the renunciation of self, and acquiescing in the will and purpose of God.

As Noah was borne safely by the Ark above the flood of destruction; so after a true likeness, all who are baptized into Christ, being baptized into his death, are raised into a newness of life, above the destructive power of death, "by the resurrection of Jesus Christ."

NEWTON R. FRANKLIN.

Ithaca, New York.

WITH "THE WANDERER"

Editor THE AMERICAN FRIEND:

It was at Harrisburg, Pa. where in a strange manner I met Professor M—— and sat with him for five hours discussing the wave of crime, the suicides, and other interesting matters related to our universities and colleges. Asked for a point blank definition or opinion as to its cause, he slowly and thoughtfully answered, "I am not a religious man, neither am I connected with any church. My father is a well known minister and I am maybe the black sheep of the family. My firm conviction, however, is: The cause of so much of what is going on is a lack of religion; our young people have lost their anchorage; for generations the religion instilled in the home life acted as a soul anchor; the lack of that definite religious teaching has caused them to break loose."

Asked again, What in your opinion is the solution of the problem? Even more slowly and thoughtfully came his reply, "When our churches and teachers of religious life will cease their internal wranglings, and cease discussing Pauline philosophy, and turn to and teach Jesus Christ, and seek to interpret his life and teachings in demonstrated actualities, much of this evil will disappear."

Shortly after this interview I rode in an automobile from Bloomsburg to Sunbury and listened to the pitiful story of a splendid young salesman of thirty-two years of age who recounted how he had stood on the bank of the river ready to end his life but was almost miraculously saved from so doing. Turning to me pitifully with the tears streaming down his face, he said, "Once I had an anchorage in religion but it is all gone and I am drifting down and out. What shall I do?" Very lovingly and very simply I turned him to

Jesus Christ and his teachings and love. Meeting the next day, we drove to Harrisburg together and on the way he said, "Oh thank God for that message. It has put new inspiration and hope into my soul." When we parted at the hotel his last words were, "Please, won't you write to me?"

Now out in far off New Mexico and Colorado strange things are happening. Wandering through Raton, N. M., around the noon hour I happened on the High School. Sauntered in, made the acquaintance of the principal, went to his office. In came the professor of Physics. He sat down, looked at me, then, "Are you from Denver?" "Yes!" "I met you there last year. My name is Sam Peters. I am a Tennessee Quaker; sister and brother at Earlham, Richmond; know Clarence E. Pickett, Walter C. Woodward and many others." Further conversation; then, "Our Assembly is at 1:25. Won't you stop and address it?" So the wanderer put his message across to over five hundred young people there.

In Trinidad, Colorado, addresses were made to the sales force in the largest store, next morning by special request at the High School, and then a wonderful thing came to pass. In the audience of the evening at the store, was a Catholic woman. Impressed by the message, she phoned the Fathers and Sisters of the Catholic High School and told them they ought to invite the wanderer to address their school. In fifteen minutes the invitation was given and at one-thirty over three hundred Catholic lads and girls of fourteen to twenty years of age, together with the Sister, the Superior and the Father, were listening to the wandering Quaker businessman tell the story of how to make the most of their lives. At its close, without exception every Sister present shook hands and thanked the speaker for the message, boys and girls crowded and jostled each other to shake hands, and the Superior, accompanying the speaker to the

ALONE WITH GOD

BY ELIZA ARMSTRONG COX

There is a sure and secret place,
Where I can meet my Lord;
Where heart can touch the heart divine,
And feast upon his word.

That place is with my Saviour, Lord,
Inside the closest fold;
Where none may know and none may hear,
What to him there is told.

Within this sweet and sacred place,
He sups with me alone;
Then, precious truth, I sup with Him,
And know I am His own.

Dear trusting place for God and me,
There will I oft be found;
Where heavenly joys I share with Him,
And feel his love abound.

Whittier, California.

street door, again thanked him and begged him to come and deliver another address whenever he is in Trinidad.

ALFRED YOUNG.

Denver, Colorado

FINANCIAL STATEMENT OF THE A. F. S. C.

Do Non-Friends support the work of the A. F. S. C? If so, what responsibility does it place upon us?

On January 24, 1927, the American Friends Service Committee appealed to approximately 6,000 Non-Friends for financial support of their present activities. The appeal was met with the most encouraging response, and at the end of the first week we had over \$4,000 in contributions. The total amount of money received to date is \$10,206. Almost every contribution was accompanied by a friendly thought, a kindly word, an expression of appreciation of this opportunity to share with us in our work. We received messages from 33 different States. We cannot share with you all these letters, but we feel that the following extracts may give you an idea of the spirit in which most of the contributions were given to our work.

One of the contributors who was particularly interested in Germany writes: "I hope you will be able to interest many other people outside of your circle. The assistance you have given Germany in the most trying years after the war was so efficiently given and with so much brotherly love, that I have not met a single person who did not speak with great love and appreciation of your organization."

Another encouraging paragraph from a letter reads: "The presentment made in your appeal, though very brief, is sufficiently detailed and extremely suggestive and inspiring for any mind and heart open to the call of Eternal Verities. I am glad to give the mite I have of worldly possessions and offer to you in few words such encouragement as I can...."

Most gratifying, however, is the fact that we had many letters from people who were not in a position to give us financial support, assuring us of their faith in our spirit and our work which has brought blessings to thousands of sufferers.

Is the above report not a challenge to all of us Friends? Should we not, in view of the fact that such a large group of Non-Friends are ready and willing to cooperate with us be conscious of the necessity to do our share of the financial responsibility? Should we not feel a deep concern to support our own work and to build a stronghold for those who are looking to us for guidance and help?

RETURNS NOT ALL IN

At the time of making up this issue, the returns on the United Budget are not yet all in. We are accordingly withholding the appearance of the thermometer for another issue. Approximately the sum of \$110,000 has been received by April 4.

QUAKERDOM • AT • LARGE

Friends at Worcester, Mass., entertained the Earlham Glee Club on March 29. An audience of three hundred enjoyed the concert which was exceptional in every way. For the Easter morning service, the cantata, "The Resurrection and the Life," by R. Spaulding Stoughton, will be given by an augmented double quartet.

Professor Edwin P. and Penninah H. Trueblood have returned to their home in Richmond after a stay of several weeks with friends in Florida, and he resumed his duties at Earlham College following the Spring Vacation. Mrs. Trueblood seems much improved in health by the rest and change of climate afforded her.

The Guilford College Summer School has been announced to begin June 8 and continue for nine weeks. At least six courses will be offered and more added if there is sufficient demand. Raymond Binford, president of the college, will be professor of Biology and Francis C. Anscombe, head of the department of History at Salem College, will be professor of History. Mrs. Binford will be in charge of first and second-year French.

The annual Y. W. C. A. banquet was held at Redwood cottage to which all the girls of Whittier College, California, were invited and the women members of the faculty. Springtime was represented in lovely decorations with orange and yellow predominating in a most attractive manner. Ruth Trueblood, president of the Y. W. C. A., acted as toastmistress and the tempting menu, the responsive toasts, the delightful music contributed to a happy occasion.

Whittier College, California, was recently the recipient of an estate valued at \$25,000, the bequest of Joshua Stanley who died March 12 after a brief illness following a stroke of paralysis. He was a birthright Friend, son of Jesse Stanley of North Carolina, and came to California from Henry County, Iowa, in 1906. His deep interest in education and in the work of the church had prompted this generous gift. The estate consists of ten acres of land in Montebello.

On the second floor of Friends House, Euston Road, London, is a small Art Gallery intended for use from time to time for the exhibition of pictures, handicraft, etc., of Quaker interest. During London Yearly Meeting this year an exhibition of the work of living Quaker artists, both professional and amateur, is being planned for and English Friends are invited to loan their pictures for the exhibit that will include original pictures in any medium, etchings and statuary.

Frank W. Dell recently closed a successful Union School of Evangelism at Huntington Park, California, in which the First Methodist, First Baptist, Christian, and Episcopal Churches of the city cooperated. A prominent feature of the school was a four o'clock class for grammar school boys and girls in which over one hundred were enrolled. The last week of the school a course was given in personal visitation evangelism during which about fifty teams of men and women were organized for this work.

Delite Hollett, a graduate of Earlham College, and at present associated with the Woolman School, Wyncote, Pa., was a visitor at Guilford College, March 19-21, and spoke to the College Sunday-school in Memorial Hall. She explained the work of Woolman School and its drawing together of students from all nations who fearlessly and truthfully study present-day problems. She urged students to consider the possibility of a year of study at Woolman School and a year of service in the Kentucky or the Tennessee mountains, in the west or abroad, to acquire the broadening influence of contacts with young people of other nations.

Emmett W. Gulley, Field Secretary of New York Yearly Meeting, has aroused much discussion in Poughkeepsie by his report of local prohibition conditions as found by a recent survey made by a committee of young Friends in the city, under his supervision. Prohibition has been effective, he said, although there is much to be desired yet. This assertion was based upon facts gathered from a wide range of sources, including the schools, banks, factories and jails. "We have found conditions approximately 42 per cent better than they were in 1917. Liquor is still being sold and there is considerable drinking, but all the evidence we have gathered indicates that the sale has been greatly curtailed and that the young people of the city do not know where to buy whiskey or other liquor." The survey was undertaken as the result of a discus-

sion in the Young People's Sunday School Class of the Friends Meeting in Poughkeepsie a few weeks ago. Because of divided opinion as to the effectiveness of prohibition, and because of the lack of facts upon which to base their decision, the young people appointed a committee of investigation, naming Emmett Gulley as chairman.

Tadosaku Ito, a Japanese student at Hope College, Holland, Michigan, spent the Spring Vacation with Friends at Richmond. He spoke interestingly at the prayer meetings in Fountain City and at First Friends in Richmond, and on Sunday at Spiceland and Centerville meetings. His coming last September to pursue his studies in this country was made possible by the American Friends Service Committee with the purpose of promoting international goodwill through a first hand acquaintance with people having Christian ideals and motives. His grandparents were Buddhists but his father became a Christian at twenty years of age and for thirty years was a minister of the gospel to his people, so this young man has had the advantages of a Christian home during most of his life.

Sale for \$51,000 of a newly-discovered letter, containing the signature of Button Gwinnett, signer of the Declaration of Independence and later Governor of Georgia, whose autographed endorsement of a bill for services to his State appears in the Charles Roberts' Collection at Haverford College, was made recently in New York. This signature appears with those of John Hancock, Robert Morris and three others, constituting a marine committee organized at Philadelphia at the time the Declaration of Independence was drawn. The recent discovery makes a total of thirty-seven autographs of the Whig patriot which are known to exist, the fewest of all the Declaration signers. The above price eclipses all other records made by the sale of Gwinnett's or other American statesmen's signatures.

NEWS OF OUR MEETINGS

A very successful series of meetings was held in January at Rubio, Iowa, conducted by Edwin Loft of New Sharon, Iowa, with Gladys Hadley of Richland in charge of the singing. Thirty-five years ago in a grove near here Edwin Loft held tent meetings and many remarked how wonderfully he had been preserved through the years. His sermons were clear and powerful, and the Lord marvelously poured out his Spirit upon the church the last Sunday morning when eighteen came forward and united with the meeting in membership. Strong men embraced each other and wept

INTROSPECTION

BY HENRY COFFIN FELLOW

If I, of self, should pray a prayer,
And God should "listen in,"
What would he catch upon the air,
Midst all this dust and din,
But the static of an untuned strife?

But if I should seek an inner shrine,
And pause to drink the grail
With Him, in truth, the bitter wine
He drank, he will not fail
Me down this cobbled way of life.

Wichita, Kansas.

for joy, and there was weeping all over the house. It was a time of great spiritual refreshing from the presence of the Lord. Allen Jay is pastor at this meeting.

The Aid Society of the Friends Church at Wabash, Indiana, enjoyed a pleasant social afternoon, March 16, 1927. Invitations had been sent to neighboring aid societies, clubs, church members and missionary societies. The basement of the church was arranged as a large living room with the color scheme in green and white. The program consisted of an address of welcome by Mrs. Clarence Macon, the pastor's wife, readings, a playlet and contests. Dainty refreshments

were served at the close and the six waiters wore clever caps and aprons of green and white crepe paper. There were about one hundred and fifty present.

Deterred from the observance of Interracial Day by a series of community meetings the Friends at New Burlington held their Race Relations meeting, March 27. Representative colored people in the community were consulted and the services of L. Charles Ridley, professor of Hebrew at Wilberforce University, Ohio, were secured to deliver the sermon and a choir from Wilmington A. M. E. Church furnished music. Professor Ridley was one time a missionary to Liberia and he

used as his text the words of the Syrian leper to Elisha: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel," developing the theme: "Is there a substitute for religion?" He preached powerfully and his message was well received. His color and race were forgotten when soul quality was considered and intellectual power measured. At the close of his address, the local pastor, Jesse Hawkins, voiced the sense of the meeting by aptly quoting: "I perceive God hath made of one blood all nations." This is the second meeting of its kind the meeting has sponsored.

The Charlottesville, Indiana, Young Friends, under the leadership of their pastor, George W. Bird, recently held a social meeting for the public called Americanization Night. They gave a splendid program of patriotic numbers, contests and games—even "Crossing the Delaware." This last contest was carried out by two sides, each choosing a representative to cross the Delaware. The leader then asked questions on United States history to be answered by the one who could answer first. Each representative advanced a step when his side answered first. They closed with a box supper and gave the money to the Yearly Meeting Young Friends organization. Charlottesville is located in Jackson township and the Young Friends are organized with the young people of all denominations in the township under the State Board of Religious Education, as Jackson Climbers. They have many interesting activities. Recently they won an interesting debate over the Carthage Christian Endeavor on the question, "Resolved, that the moving pictures have done more for the advancement of Humanity than the radio." Charlottesville had the affirmative.

Friendsville Quarterly Meeting is to have a Young Friends Conference at Friendsville, Tennessee, April 30th and May 1st. The chief speaker from a distance will be Clyde O. Watson, of Wilmington, Ohio, Yearly Meeting Executive Secretary. Each Monthly Meeting of the Quarterly Meeting will have a part in the program. The general theme for the Conference is: How Can Young Friends Make the Church of Tomorrow more Efficient?

Through the earnest efforts of Joseph S. Fox as pastor, the outlook for the work of the Friends meeting at San Diego, California is most encouraging. His sermon on Prophecy, February 27, was appreciated by a large audience and has been repeated upon request on two occasions. Albion and Martha Gibson conducted a two weeks' meeting here that was blessed in the conversion of several and in a real uplift in the entire work of the church. They have planned to hold a

WHY MAKE APRIL A SAMPLE MONTH?

Because the Five Years Meeting Boards will need to know at the annual May meeting how much money may be counted on *Monthly* for the United Work of the Church.

April contributions multiplied by twelve should determine the size of the United Budget for the new fiscal year.

Let us Set a
Good Monthly Pace in April
and Keep It Up



CAPE LOOKOUT

What Has Westtown

to Offer a Boy or Girl from the West
or Middle West?

First of all, it can offer the usual advantages claimed by good schools. Among private schools of the East its scholastic standing is high; and a year or two in a private school with its rigorous requirements is often of great value.

Furthermore, to live for awhile away from home, and in another section of the United States, broadens the mind and strengthens the character. Health is another vital consideration; and Westtown, situated twenty-five miles from Philadelphia, in the midst of 625 acres of Pennsylvania farm land, with its woods, tilled fields and orchards, its extensive lake, and beautiful, well equipped campus, offers every opportunity for a healthful life.

Last but not least, Westtown is a Quaker melting pot; there your child will find a large group of young Friends from all over the United States, gathered under the care of one of the oldest Yearly Meetings in our country. Back of and pervading all the activities of the School, its studies, its games, its social and its religious life, is the deeply-felt, steady concern of the Philadelphia Yearly Meeting. Think it over; is it not just the place for thy boy or girl?

For information write

JAMES F. WALKER, Principal.

Westtown, Pa.

series of tent meetings at Pacific Beach, a suburb of San Diego. Church suppers under the auspices of the finance committee have been a means of securing pledges for the church budget. The weekly prayer meetings have been most helpful. Recently George Henry Little, from Manchester, England, visited this meeting and, dressed in ancient Jewish costume gave his very interesting illustrated lecture on Palestine. Wilson and Hattie Jay of Wilmington Yearly Meeting, who are visiting in Southern California, worshiped here recently.

THE NEGRO MEMORIAL EXHIBIT HALL

The long continued interest of Friends in Negroes of Arkansas and in Southland Institute adds significance to the following news of progress in that State, published in the March issue of *The Southern Workman*. It is for use as a cooperating unit of the Pine Bluff Agricultural College that Arkansas educators are hoping to purchase our Southland property.

"T. S. Woodward, president of the State Teachers Association and teacher-trainer in the Arkansas Agricultural and Technical College at Pine Bluff, evolved a plan whereby a building to house the Negro exhibits might be erected as a memorial to the Negro soldiers of Arkansas who lost their lives in the World War."

"As a result the exhibits of the Smith-

Hughes teachers of agriculture, the Jeanes workers, the extension department, the colleges and other schools of the State, and the farmers and farm women, are now housed in a building located in a prominent place on the State Fair Grounds, erected by the Negro public at a cost of about \$11,000."

State fair time in Arkansas brought 100,000 people to Memorial Hall last fall. Not only a thing of beauty, built near the main entrance on the fair grounds, and an adequate place to display the products of the Negro farmers of the State, the new building and its contents were put to valuable use for school purposes by the

STILL IN THE QUARRY

BY J. LINDLEY SPICER

In a quarry in the city of Jerusalem, visitors are shown a white marble pillar that has been cut out, rounded, and partly polished. Why it had never been removed from its bed rock no one knows.

Prone, in the quarry, and never used;

Fashioned for service, but a place refused;
Made to bear burdens in a house of prayer,
But never lifted for entrance there.

Brother: Are you in the quarry still?

Did you refuse to do God's will?

Were you unwilling to pay the cost,

And all your helpful service lost?

New York City.

boys from the thirty Smith-Hughes agricultural departments in rural schools throughout the State.

"The building of Memorial Exhibit Hall is a civic achievement marking another step in the recognition of the ability, loyalty, and cooperation of the Negroes of Arkansas." —*The Southern Workman*.

INTERNATIONAL SUNDAY SCHOOL LESSON

April 17, 1927.

Lesson Text: Matt. 28:1-10.

1. The Jewish Sabbath closed at 6:00 o'clock Saturday night and this incident took place at dawn on the first day of the week. Mary Magdalene must have been outstanding among the women followers of our Lord because all the Evangelists mention her in this connection. Mark mentions Salome and Luke adds Joanna.

2. *Earthquake*. Only mentioned by Matthew but in all four accounts the stone is found to be rolled away when the women arrive at the tomb. These stone doors to the tombs were often flat and fastened in upright position upon rollers.

3. *Appearance*. So the angels of the Ascension, Acts 1:10. Mark mentions a young man sitting on the right side arrayed in a white robe, while Luke says two men stood by them in dazzling apparel. White is a symbol of purity.

4. *The watchers*. Following Matt. 27:65. It is only mentioned here.

5. The women had been anxious about the removal of the stone but the angel had rolled it back and sat upon it. He now speaks to them—"Fear not ye, for I know

that ye seek Jesus, which hath been crucified." The marks of the crucifixion were still to be seen upon him.

6. *He is not here, for he is risen.* Jesus had spoken of his resurrection upon several occasions, and now the angel invites them to come see the empty tomb.

7. *Go quickly and tell the disciples.* The band of disciples was disrupted at the death of Jesus. They had not understood when he had explained his death and resurrection, and now they are puzzled, perplexed, and mystified and need to know the Good News as quickly as possible.

8. *With fear and great joy.* Intimidations of the fear caused by these supernatural visitations are frequent in the narratives, and are usually accompanied with great joy.

9. *Jesus met them.* This may be another account of the appearance more fully described in John 20:11-18, also see Mark 16:9-10. *All hail.* An unusual greeting. Literally it means "Rejoice ye." Perhaps he changed it to meet the occasion.

10. *Go tell my brethren.* This is the first occasion on which our Lord used this term for his disciples.

THE RESURRECTION

One day in 1875 a woman landed at the wharf at Philadelphia, having been on a visit to the Bermuda Islands. She had with her two bulbs. She took these two bulbs to a friend who was a florist and asked him to plant them. The bulbs soon sent up strong green shoots and after a while blossomed as beautifully in their new surroundings as they would have done in their former home. During the first four years, these two bulbs in Philadelphia produced one hundred new bulbs. Since 1875, this flower has come to be our Easter Lily, and at this season of the year they will be found to fill the churches throughout the length and breadth of our land, giving forth beauty and purity and symbolizing for us in a very familiar way the great fact of Resurrected Life. How typical of the life of the Savior. He lived amongst us, full of beauty and purity, yet knowing all the time that he must give up his life that we might live. How typical also of our lives may this Easter lily be. What seems more lifeless than the bulb of a lily? Plant it, bury it, and lo, it is resurrected into a thing of beauty. That which seemed like its tomb has proven to be a gateway into true life.

RALPH H. BORING.
Central City, Nebraska.

MARRIAGES

CHILSON-REICHARD—At First Friends Church, Whittier, California, March 20, 1927, Hazel Kato Watson-Reichard, foster daughter of William and Lydia M. Cammack, and Carl Henry Chilson of Upland, California, brother of Arthur Chilson, missionary to British East Africa. Willard O. Trueblood, minister. The past thirteen years the bride had been helper in the work among Japanese, and the Norwalk Japanese Sunday-school of which she was teacher was invited, with other Japanese friends.

DEATHS

COX—At her home in Goldsboro, North Carolina, January 20, 1927, Sallie Avis Cox, daughter of Jesse J. and Talitha Massey Cox, after a lingering illness of four years, in her fortieth year. A birthright member of Friends she early accepted the Christian way of life, was kindhearted, congenial, sympathetic and beloved by a wide circle of friends. She is survived by her father, two brothers and three sisters. Interment in Neuse cemetery.

PERKINS—At her home near Goldsboro, North Carolina, February 5, 1927, after a lingering illness of many months, Sophronia P. Perkins, widow of Nathan R. Perkins and daughter of Stanton and Sallie Cox, in her 82nd year. A life-long member of Friends and for many years an elder in Neuse Monthly Meeting she was regular in attendance at meeting and Sunday-school as long as health permitted. She was interested in matters relating to the welfare of the church and community and was appreciated and loved by all who knew her. One daughter, seven sons and one brother survive her. Interment in Neuse cemetery. Absalom Knight and Tennyson Lewis were in charge of the services.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmont cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mett, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavelly, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

HIGH POINT NORTH CAROLINA

High Point Friends Church, Cor. S. Main and Commerce Sts. Bible School and Men's Brotherhood Class, 9:45. Meeting for Worship at 11 A. M. and 7:30 P. M. Congregation supper at 6:30 P. M. each Wednesday during the winter with a good address and much sociability, followed by a class in Church History by Dr. F. R. Taylor. Travellers passing through the city are welcome. Friends are kindly requested to send names of persons who have moved to this locality to T. A. Sykes, Pastor, 108 W. Green St.

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